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# The Non-Subscribing Presbyterian

No. 359. AUGUST, 1936.

COMPASSION. TOLERANCE. APPRECIATION.

"Having compassion, love as brethren, be courteous.' —PHIL. IV. 5.

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## NOTES AND NEWS.

Mr. M'Eldowney, of Manchester College, would be pleased to have the opportunity of supplying in any of our Churches in August or early September. Address: C/o. 35 Rosemary Street, Belfast.

* * *

The Moderator, the Rt. Rev. Dr. A. L. Agnew, together with Dr. Isobel Agnew, left for a holiday in Russia on Sunday, July 5th. Dr. Agnew preaches at Rademon on August 9th, after which he will occupy his own pulpit at York Street. We wish our worthy Moderator and his good lady much happiness in their well-deserved holiday, and hope they will return fortified for the strenuous winter's work.

* * *

It is seldom that our Rademon friends make a special appeal to the denomination—all the more reason why the announcement this month should have a good response. The Moderator, as already intimated, makes this his first appointment after his return from Russia.

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Friends entering the Non-Subscribing Presbyterian Church of Ireland are at first somewhat confused by the organizations it includes, which have been rendered necessary in the long history of Irish Presbyterianism. The recent Synodical meetings in Dublin and Belfast had sessions for the General Synod of the Church, the Association of Non-Subscribing Presbyterians and other Free Christian Congregations, and the Remonstrant Synod of Ulster. The latter has its own province in Ulster. The Association was a union made in the first place between the ancient Synod or Presbytery of Antrim and the Remonstrant Synod. There are Trusts vested in the names of the Association and the Remonstrant Synod, and when the General Synod was formed, because of the Sustentation Fund, provision was made for the trusts to remain under their authoritative bodies. There is now an understanding that the Moderator of the General Synod shall also be President of the Association, the same ministers and representatives continu-

RADEMON NON-SUBSCRIBING PRESBYTERIAN CONGREGATION.

**A Special Service**

ARRANGED BY

WOMEN'S LEAGUE

WILL BE HELD ON

**SUNDAY, 9th AUGUST, 1936**

AT SEVEN O'CLOCK P.M.

THE MODERATOR

**Rev. A. L. AGNEW, B.A., D.D.**

WILL PREACH.

**Collection in Aid of Repairs Fund.**

The attendance and help of Friends from a distance are earnestly invited.

ing the proceedings, for whatever the title under which they meet, the same business has to be transacted, and the dissolution of the Association might mean considerable legal re-adjustment. Except for a period, when the experiment was made, which was by no means fortunate, of having three meetings in the year instead of the present system of having the work concentrated in two days at mid-summer, the machinery of the Church's organization has worked smoothly so far, and there are those who maintain that there is no necessity for any alteration. Why not let sleeping dogs lie! The Ulster Unitarian Christian Association is an independent, non-ecclesiastical body, existing to promote the objects laid down in its constitution, and does very effective work. The Church, so far as doctrine is concerned, being Non-subscribing, in certain of the congregations, members will be found who are quite orthodox in their beliefs, as well as those who prefer to be called Free Christian rather than Unitarian. When these few facts have been ascertained it is not difficult to grasp the situation. Apart from doctrine, our Church is a recognised section of Presbyterianism. Though an integral section of the London General Assembly, it remains a Church complete, entire within itself, having its own Church Courts and Code of Discipline.

## SUBSIDY FUND.

Contributions should be addressed to the Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

## THE DIVINE WISDOM.

"In all thy ways acknowledge Him, and He shall direct thy paths."—Proverbs iii., 6.

September, 1936, Number published on the Fifth Saturday of August. Copy should be in before Saturday, August 22nd, at latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

## WORLD CONGRESS OF FAITHS.

We welcomed the announcement of this Congress as a fruition of work in which for many years we have co-operated, and believe that this will prove a strong aid in the promotion of Peace an dBrotherhood throughout the world. The public meetings were on July 3rd-18th, 1936, at the Queen's Hall, Langham Place, London, W.1., and the Congress Sessions in the Great Hall, University College, Gower St., W.C. 1., the theme being "World Fellowship Through Religion." Each day's session began with the service of one of the religions — a Free Church Service, a Buddhist Service, a Hindu Service, a Muslim Service, a Church of England Service, a Jewish Service, a Society of Friends' Service. A second Hindu and a second Muslim Service were arranged for. Distinguished religious leaders from all over the world took part. We know of the work of Professor J. Emile Maracault, M.A. (Paris), Professor of Psychology and French Literature, University of Claremont, 1907-17, University of Grenoble (French Literature at the Institute in Florence, belonging to the University of Grenoble), University of Pisa (Phychology), 1927-1934, and Rom Landau, author of "God is My Adventure."

Sunday Services were arranged for by the Deans at St. Paul's and Caterbury Cathedrals, arrangements having been made for members to drive to Canterbury, lunching en route.

The Marquess of Zetland, representing his Majesty's Government, received members of Congress at Lancaster House, St. James's. Aim: "To promote the spirit of Fellowship. The main objective is not an appraisement of the various religions, still less an attempt to merge them in one. It is a World Fellowship, in which each fellow will be allowed full play for his own distinctive individuality, as only through recognising differences can the closest unity be obtained."

"International President—H.H The Maharaja Goekwar of Baroda, British Chairman: Sir Francis Younghusband." It was a very wonderful programme, perhaps as brilliant as it was possible for the world to produce. We have

known and taken part, however, in gatherings as representative and international, but at a much humbler level, where religious differences and colour were transcended, and all realise themselves as part of God's family on earth.

ULLIN.

## OBITUARY.

### Mrs. Hugh Russell, Ballylough.

Clough Church regretfully records the passing of one of its loyal and devoted members in the person of Mrs. Hugh Russell on the 28th June. She belonged to one of the families who formed the Clough Church over a hundred years ago, but later removed to Belfast and became associated with First Church. In 1890 Emily Russell was appointed head mistress of the Crumlin Unitarian School, and became an active and deeply interested member of the Church, acting as organist and Sabbath School teacher during her term of office. On the occasion of her marriage the Crumlin congregation gave her a tea and coffee service, with an inscription bearing testimony to the high quality of her work in the day school, and her enthusiasm in the service of the Church and Sabbath School, and which has been preserved by her as one of her treasured possessions. She returned to Belfast with her husband and resumed connection with the First Church, and her family became active and interested members of the Sabbath School and Church. When Mr. Russell retired from business fourteen years ago they returned to the home farm at Ballylough, and became active members of the Church at Clough. Mrs. Russell was a great reader and a convinced Unitarian, but with a fine understanding and charity for those whose theology differed from her own. The interment took place in the family burying-ground at Clough Church on the 30th inst., the honorary minister (Rev. Jas. Shaw Brown) officiating. We would tender our sympathy to the family in their sad bereavement.

### Miss Henry, Islandreagh, Killinchy.

We regret to record the passing of Miss Mary Elizabeth Henry, of Islandreagh. Ever since the death of her late father, Thomas Henry, who died on December 24th, 1915, she continued to live in her home in Islandreagh. Within the last few weeks her health began to fail, and she was removed to the Ards District Hospital, Newtownards, where she died on July 2nd, 1936. The Henry family were well known in Killinchy and neighbourhood, and they were always members of the Remonstrant Church, Killinchy. Her remains were removed from her brother-in-law's residence, Whiterock House, Killinchy, for interment in the New Meeting Graveyard, Killinchy. We sympathise with her two sisters, Mrs. M'Cann and Mrs. House, Killinchy. We sympathise with her two sisters, Mrs. M'Cann and Mrs. Stewart, on the death of their elder sister. The Rev. D. J. Williams officiated in Whiterock House and at the graveside in the presence of a large number of sympathisers.

Will our friends who see to the sale of this Magazine, kindly endeavour to get new subscribers. Half-yearly subscriptions now due.


**— The Unitarian and —**
**Free Christian Laymen's League.**

**BELFAST CHAPTER**

meets in the CENTRAL HALL, ROSEMARY STREET, at 8 p.m., Third Thursday of the month, October to May, inclusive.

**OBJECTS** (inter alia).

To encourage laymen to take a more active part in the work of the Churches.

To form a bond of union and closer co-operation between the members of the various congregations.

The Committee invite those who are not all ready members to join. The minimum subscription is 2/6, and further particulars may be obtained from—

MR. J. H. GILLILAND,
35 Rosemary St., Belfast, Hon. Sec.
MR. J. EDMONDSON, Jr., Asst. Hon. Sec.
19 Lime Street, Belfast.

## DOMESTIC MISSION.

The holiday season brings the lure of the sea, the open country, and the beckoning mountains. To many dwellers in crowded city streets the enjoyment of these natural beauties of God's world is limited to a brief visit in the summer season. For that reason a day at the seaside is keenly appreciated, particularly by the children.

Through the goodness of our Management Committee none are forgotten at this season. So far as circumstances permit, opportunity for contacts with the beauties of nature are provided.

Our Sunday School excursion was held at Newcastle on June 13th, when a full attendance of teachers and children spent a happy afternoon on the sands. Some enjoyed themselves in the water, while a good programme of sports and games proved the centre attraction for others. Tea was provided, and the teachers had a busy time ministering to the large group of happy young folk, whose delight was ample compensation for all the efforts involved.

The choir, under Mrs. Sherlock's leadership, has given valuable service during the year, well deserving the outing, which is an annual feature of their activities.

The place chosen was Tyrella sands, where, in glorious sunshine, the social fellowship, so valuable a factor in our mission work, found opportunity for expression.

Our senior boys are "under canvas" at Millisle. This is our first experiment along these lines, but there is ample scope for expansion if suitable leadership can be enlisted in this appealing form of service.

We have calls for shoes, clothing and reading material. Will the friends who may know of the work, or hear of it through the N.S.P., please keep anything which may be useful and leave at Depository, or send a card to the Missioner, who will see that it is called for. —W.E.

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The Non-Subscribing Presbyterian can be obtained at the Depository, 35, Rosemary Street, Belfast.

## THEOSOPHICAL WORLD CONGRESS, GENEVA, 1936.

Following the Fellowship of Faiths in London, there is to be a Theosophical World Congress, July 29th to August 4th, in the Congress Building. The Civic Authorities of Geneva and the League of Nations are assisting in the organisation of the Congress. The City Authorities present an address of welcome to the President at the opening session on July 29th. The League of Nations besides arranging tours of the League buildings, has also generously placed at the disposal of the Congress the necessary telephone apparatus for the transmission of public addresses translated into the following languages —French, English, German, Dutch, Spanish, and Italian. On the 29th, at 10.45, opening of the Art Exhibition. Among the subjects to be taken up daily are "Justice for Individuality," "Justice for Beauty," "The Message of Beauty to Civilisation," "Justice for Religion." Address by Dr. Anna Kamensky (General Secretary, Russians outside Russia), "Justice for the Creative Spirit of Youth," "Justice for the Sub-Human Kingdom." On the opening day there is a Tea by invitation of the City of Geneva. Arrangements are made for a scenic drive around eGneva; visit to the League of Nations, Swiss National Fete. steamer excursion on the Lake of Geneva, dance recital in the Rialto Cinema, Shrimati Rukmini Devi.

ULLIN.

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## DROMORE.

### Special Re-Opening Services.

Re-opening services, following renovation of Church and schoolroom, were held on Sunday, July 5th.

Large congregations attended both services and the special preacher was Rev. H. J. Rossington, M.A., B.D., Church of the Messiah, Birmingham.

Special music was a feature of the services. At the morning service Master George Wright sang very beautifully the solo, "Hold Thou my hand," while Miss Geraldine Costigan gave a sympathetic rendering of "When I survey the wondrous Cross." The praise was effectively led by the Choir, which also contributed the anthem, "O how amiable are Thy dwellings" (Caleb Simper). Mr. Frederick Russell, who presided at the organ, played the voluntary "Evensong" during the offertory.

Rev. Mr. Rossington selected as his text, "Those who through faith wrought righteousness. . . . And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Hebrews xi. 33 (part), 39-40).

The preacher said the occasion which had brought them together that day, while being particularly important to that ancient Meeting House, was scarcely of less importance and historical interest to other Churches in the neighbourhood, representatives of which they were delighted to have with them. In spirit and in truth he might place, as it were that occasion in its true perspective, linking the religion of to-day with the records and inspiration of the past.

In his reference to the rise of the congregation soon after the Restoration of 1660, Rev. Mr. Rossington said its origin was surely of interest not only to its members, but to all those connected with similar Churches in this countr yand elsewhere. The name of Jeremy Taylor was one of the great and distinguished names in ecclesiastical history, and it was connected with the origin of that congregation and others in the North of Ireland. He (the preacher) found in his records that "In the month of April, 1661, Bishop Jeremy Taylor held a visitation in the town of Lisnagarvey, now called Lisburn. Finding, from a conference with the leading Presbyterian ministers in his diocese, that they could not be brought to consent to be re-ordained by the imposition of episcopal hands, that they could not pledge themselves to an exact observance of the Book of Common Prayer, that they scrupled the use of the vestments and of certain ceremonies, he did in one day in his visitation declare thirty-six Churches vacant." Thus they were told that "sixty-one excellent and worthy ministers were deprived of their livings, expelled from the houses which their parishes had built for their residence, and were cut adrift." Amongst those who were thus deprived appeared the name of Henry Hunter, of Dromore. They could understand that this did not result through any want of the theological or spiritual faith, but because there was not full agreement as regards ritual and ceremonial between their leaders. Going back a century in the history of that particular Meeting House they found the growth of theological feeling being demonstrated in Dromore. They were told that from 5th August to 14th October, 1838, Rev. E. B. M'Clelland "delivered a series of lectures in exposition and defence of the doctrines of Unitarian Christianity. The General Synod of Ulster became alarmed and determined, if possible, to stay the onward flow of heresy."

The series of lectures prepared to serve this theological purpose were delivered in the Meeting House of the Second congregation every Sunday evening at six o'clock, and Mr. M'Clelland replied to them seriatim.

Such earlier records show that keen controversies were far more common then than now, and that the note of acrimony was not seldom sounded. But it would be wrong to assume that the clash of opposing views only aroused bitterness of feeling. They undoubtedly made contribution to the progress of truth.

Referring to the mutual respect and co-operation which afterwards existed

between the Churches in Dromore, the ministers were Rev. David Thompson and Rev. J. Rentoul respectively. The record stated that on 27th July, 1 82, "The school connected with the Second Presbyterian Church (Rev. J. Rentoul's) joined the procession on the way, and the two schools spent a very pleasant afternoon together. A large number of people from the various Churches of the neighbourhood attended, and entered heartily into the amusements."

In connection with that congregation they had many honoured names, like Dickson, Lindsay, Miniss, Heron, Jardine, Hobart, Moore, whom they had all learned to admire, and who were not only leading men in the history of that congregation, but were counsellors and public servants in the life of the community.

They were assembled that day in a building which spoke of continuity and change as factors of the spiritual life. Its sacred associations spoke of the past, while kindling the inspiration of the living present. "God has provided some better things for us that they without us should not be made perfect."

At the evening service Rev. Mr. Rossington took his text from the Book of the Prophet Habakkuk. Miss Costigan and Master George Wright again sang solos. The Choir repeated the anthem given at the morning service.

The minister (Rev. Alfred Davison) and office-bearers of the congregation beg to return their warmest thanks to the Rev. J. H. Rossington for his able pulpit services, to the gentlemen who kindly acted as collectors, and to all friends who by their offerings and donations helped to secure such a highly satisfactory result.

The Church Committee from its members elected a few ladies and gentlemen, under the direction of Mr. George Hobart, to act as a Repairs Committee, who arranged with Messrs. T. Gamble and J. Bryson to carry out the building and joinery work; Messrs. W. Scott and Sons, painting and decorating; Messrs. Hanna and Brown, Belfast, upholstering an carpeting; and Messrs. J. and C. Graham, the electric work, under the supervision of their manager, Mr. W. J. Baxter.

## CORRESPONDENCE.

### THE RIGHTS OF CONSCIENCE FUND

Editor of Non-Subscribing Presbyterian.

Dear Sir,—My attention has been called to a recent Call given by one of out country congregations, in which was included a sum paid to their former minister out of this Fund. This is entirely wrong and misleading. The Trustees of Fund consider application for grants each year, and do not accede to all requests. They consider carefully state of congregation, work of minister, and other circumstances affecting the Church.

This Fund is entirely independent from the Non-Subscribing Church, and Presbyteries should see that its grants are not included in calls to candidates for vacant pulpits.

The Trustees are always sympathetic towards our weak congregations, but i must not be taken for granted that the annual grant will be continued indefinitely.—Yours very truly,

H. J. F. ORR, Treasurer.

### SUNDAY SCHOOL CONFERENCE.

Sir,—A few years ago at a Synod meeting the suggestion was made that an interesting item at a Sunday School Conference would be to have one or two of the prize-winning essays read out by the writers. At the time the suggestion was well received, but nothing ever came of it. Would it not be possible at the next Sunday School Conference, which in 1937 will be at Killinchy, to have such an item arranged for?

A little music by juveniles introduced into the proceedings would brighten them up, and make the Conference less an affair for grown-ups, but of more interest to Sunday Schools generally.

COUNTY ANTRIM.

O Hidden Life, vibrant in every atom:
O Hidden Life, shining in every creature:
O Hidden Love, enfolding all in One-ness,
May each, who feels himself as one with Thee,
Know he is also one with every other.

## WORLD FELLOWSHIP.

Attention has been called elsewhere in this Magazine to the very remarkable World Congress of Faiths held in London, July 3rd-18th, 1936, concerning which fuller details will have appeared in the public Press. Four great public meetings were held in Queen's Hall. We notice that two well-known names appear in the proceedings of the opening day and of the closing day: Cadbury and Fry, as is well-known, both connected with the Society of Friends. At the public welcome meeting the Chairman was Dame Elizabeth Cadbury, D.B.E., and on Friday, 17th, Miss Ruth Fry conducted the Society of Friends' Service. The proceedings of each day were begun with a service of one of the religions: Christians worshipped with Jews; Hindus worshipped at Muslim Services; Christians worshipped with Buddhists, and for a brief space at the opening of each day differences were transcended, and let us trust that by one and all the Father was worshipped in Spirit and in Truth. "By whatsoever way men approach Me, even so do I accept them," says the Bhagavad Gita. "There are as many ways to God as there are breaths of men," says the Muslim.

The first meeting of all on Friday, July 3rd, was the Public Welcome Meeting. The subject of the second public meeting was "The Supreme Spiritual Ideal." Rev. Canon T. Barry, a Christian view; Rabbi Dr. Israel Mattuck, a Jewish view; Dr. Sir S. Radhakrishnan, a Hindu view.

The third public meeting, subject again, "The Supreme Spriitual Ideal." Chairman, Bishop M'Connel. Dr. T. Luzuki, a Buddhist view; Madame Halide Edib, a Muslim view; Mr. Rom Landau, an Independent view. On Friday, July 17th, Farewell Meeting, presided over by the Spanish permanent delegate to the League of Nations.

In "Who's Who at the Congress." we learn something concerning the above names:

Cadbury, Dame Elizabeth M. D.B.E., M.A., J.P., Chairman of the Bournville Village Trust, President, Midland Division of the Y.W.C.A., Past President of the National Council of Women, Convener of the Peace and Arbitration Committee of the International Council of Women.

Barry, the Rev. Canon, F.R., M.A., D.S.O., Canon of Westminster, Chaplain to H.M. the King, Fellow of Balliol College, formerly Fellow of Oriel College, Oxford.

Mattuck, the Rev. Rabbi Israel I. Mattuck, A.M. (Howard), D.H.L., Chairman of the Executive of the World Union for Progressive Judaism, Chairman of the Society of Jews and Christians. Came to England from America, 1912, to be the first minister of the newly-established Liberal Jewish Movement.

Radhakrishnan, Dr. Sir Sarvepalli, M.A., D.Litt, Vice Chancellor Andhra University, Waltair, India, 1931-6; Professor Philosophy, Calcutta University, 1921-31; Upton Lecturer, Manchester College, Oxford, 1929-30. Haskeel Lecturer in Comparative Religion, Chicago, 1926; Hibbert Lecturer, Britain, 1929; Professor Elect, Spalding Chair of Eastern Religions and Ethics, University of Oxford.

Suzuki, Daisetz Teitaro, D.Litt. Born 1870, educated Imperial University, Tokyo; studied Zen under the late Shaku Soyen, of Kamakura; associated with the Open Court Pub. Co., Chicago, 1897-1909; Professor of Buddhist Philosophy, Otani University, Kyoto, since 1920; Editor, Eastern Buddhist since 1921; author of several books on Zen Buddhism, etc., in English and in Japanese.

Edib, Madame Halide (Madame Adnan Bey). Born in Instanbul; Professor of Western Literature in Istanbul University, 1918; gave a course of lectures on "Modern Turkey" in Columbia University, 1930. Writings (in English): Memoirs Turkish Ordeal; Turkey Faces West; The Clown and his Daughter: Conflict of East and West.

Landau, Rom. Writer, art critic, traveller, sculptor, author of "God is my Adventure"; biographer of Marshal Pilsudski and Paderewski; student of Modern Mysticism; Advocate of a Spiritual, Non-dogmatic, Non-sectarian Christianity.

## PRIZE ESSAY, SUNDAY SCHOOL CONFERENCE.

### "IS WAR ANTI-CHRISTIAN?"

A very fitting title for a big problem of to-day, and to answer this I would need to mix with the learned writers and journalists who are now debating this question. It is one of the most talked-of topics that we now have, and one which generally ends much the same as it begun—unsettled.

Not having much brilliancy at journalism, and having but heard of these debates, I can only hope to put forward a few of my own thoughts on this subject; but I do hope to obtain a satisfactory end, be it wrong or right.

An understanding of the two principles set down, viz., War, Christianity; must, I think, be the first thing to do. I will define war first, as it is the big menace of to-day.

Everyone knows the progression war has obtained to-day. We had an example of modern warfare in the Italian and Abyssinian conflict which has just been staged. The primitive weapons used by men of by-gone years are nothing in comparison with the bombing aircraft, etc., we have to-day.

A town can now be wiped out in a few moments, while the marauders escape scotfree; yet a few years back, with primitive weapons, the war was fought between man and man, keeping the families clear of contact with the battlefield. It is not so to-day, as I have mentioned. A war to-day endangers everyone. This shows us progression of what? I think brutality. We have not diminished war in the least to my mind.

Take the example I gave of Italy and Abyssinia. We all know in our minds which was the more brutal, and yet one would say the more Christian nation of the two—namely, Italy. Is this so?

Italy is the more civilised, but is this Christianity, and, as we have been taught, the material of Christians? No. There is something wrong yet. What is it?

Years ago even the Holy Crusades were but child's play to the wars of to-day. We know the gruesome details of the European war, which was between the civilised countries of the world. Is this civilisation then the principles of Christ, or have we not misled something?

Millions are being spent now on armaments, and just now the taxation for this purpose is being taken off the price of tea, which has naturally been increased.

This is the common beverage of the poor, who have not the choice, as of society, of choosing between coffee, cocoa, etc. They can but afford this luxury, and this means that the poorer members of the community suffer because of war. It is them, too, who have to make the most sacrifice, as they cannot afford the expense of keeping their families clear of pillage or confiscation by the authorities when war has been declared.

This then would teach us that war is anti-Christian, but I have not yet dealt with this principle. Let us then see what it means.

Christian means "follower of Christ." We find it first mentioned in Acts xi. 26, and first used by King Agrippa, when hearing Paul's defence (Acts 26, 28).

What did Agrippa fear by not obeying the impulse of becoming a Christian? A similar case occurs in Matt xix., 22-26. What a tragedy this was. The young man who had ever kept the Commandments, yet would not distribute his worldly possessions, as also was that of Agrippa!

It is the simplicity of the Christian life which makes it so difficult. Matt, chapters v., vi., vii. explain it fully, and in the paraphrases xxxii. xxxiv., especially the sixth verse of xxxiv. We know it is so. Another par. is of John No. xlii., and when we read these we may banish all doubts.

A Christian is he who has the love of God ever in his heart, and who loves his neighbour as himself, and with that faith and love he fights his battles, so banishing war as a menace, as explained in par. lv. of Timothy, verses 1, 2 (2 Tim. iv., 6-8, 18).

Lev. xix., 18 explains war as being the distrust which exists between men; the greed of obtaining for themselves that which belongs to another.

A Christian fights wars daily, and so has man since the creation. To live

one's life is a war with Providence. At first man was content with land accommodating his household, but as his family grew, and he became aware of the surrounding world, we have war becoming more in evidence, and, as I say, a menace.

Previous to this the wars were not lustful, and that is what makes them a menace to-day; it is the greed between man and man, also nation and nation.

We have war now as a King Kong who must be kept in subduance. Would it not be more expedient if we faced war instead of fearing it—keeping together as a community and ignoring the creeds and dogmas which are keeping the people apart?

We own one God, no matter what faith we may acclaim Him by. The Church has been to blame for urging the people to sacrifice their men and families to war, thus keeping in with the State, to whom the Church has become affixed.

When we have the principles set forth as of the Unitarians of God, a Father of all, and the people becoming one; dropping class distinction, which is, I'm afraid, existant in our own Churches, too, war will then lose its fearsomeness of brutal force, which is the enemy of man and becomes evident in war.

As in the paraphrases I mentioned, the Christian spirit modifies and overrules it with love.

Until men become acquainted with this fact, and it has become universal, war is, and will remain anti-Christian.

When men have the love of God in their hearts, and the peace of God, which passeth all understanding, war will then, I believe, be fought out in the hearts of the people.

Our League of Nations keeps glamouring us, too; as we have discovered it is merely keeping the nations together as far as it can, but until it acclaims peace, and it can only do so when man has become educated to the principles I have stated, we can do nothing but keep faith and work with to our ability, and with war as anti-Christian.

Leah Carson, Stanhope Street
Sunday School

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This is a valiant effort, but the author, if his ideas are clear, expresses them sometimes very badly and confusedly. He has taken much pains, though not always with his references, and could write a clearer essay if he would pursue his education, and so get a grip of English. He should be encouraged by his minister to do so, for there is good stuff in him and the glimmerings of reasoning and logic.

## REPORTS.

**Templepatrick.** — On Sunday, July 5th, the preacher, Rev. John M'Cleery, of Raloo, made the following announcement:—"It is hereby intimated in the name and by the authority of the Presbytery of Templepatrick, that the Presbytery, having consented to release the Rev. Alfred Turner, at his own request, from the ministry of this congregation at Templepatrick, the pulpit is now declared vacant, and that candidates approved by the presbytery may now be heard, the new appointment to be that of assistant and successor."

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**Moneyrea**—It was Full Attendance Day on Sunday, June 14th when members, old and young made a special effort to be present at the service. The church was well filled. The collection was in aid of the Bodel Mackenzie Fund. The Sunday School anniversary services were held on Sunday, June 21st, morning and evening. The appointed preacher was Rev. Charles Simpson of Ballee, whose appropriate sermons were greatly appreciated. It was the children's day. Their voices blended sweetly in the singing of the hymns and anthems. The soloists were Mary Maxwell and Marie Bailie whose singing was delightful, the duettists, Margaret Lappin and Margaret McFarland, did their part very well indeed. The church was decorated for the occasion with flowers and leaves by the children. Great credit is due to Miss R. Kennedy, the secretary, and Mrs. McCartney who organised the preparations and trained the children. The services were a great success. On Saturday, June 27th, the annual excursion of the Choir and Dramatic Society and Orphan Society Collectors, took place to Portrush. It was a lovely day and the run was thoroughly enjoyed by everyone. The party left Moneyrea at 8 a.m. travelling via Antrim and Ballymena arrived in Portrush in time for early lunch,

After spending some hours in and about the town, the party proceeded by the Coast road to Cushendun in time for tea. Having spent about an hour in that lovely village, the journey southward was resumed. After spending about half an hour in Larne, the party reached Moneyrea at 10-30. The arrangements were in the hands of Mrs. McCartney and Mr. James Maxwell. The Sunday School excursion took place on Saturday, July 4th, when adults and children travelled by buses to Ballygally, where some hours were spent at the shore, proceeding later to Larne in time for tea, which the party, 111 in number, thoroughly enjoyed at the Lyceum Cafe. In the evening the weather improved, the party scattered, some went round the shops, others went to the park. At 8-30 all tired and happy started on the return journey, the children cheering and singing all the way home. So ended a very enjoyable day. The arrangements were in the capable hands of Miss Kennedy.

## THE REEDS.

I heard the reeds a-whisper in the chilling Autumn blast;
They said: "The year is dying and the leaves are falling fast.
"Alas!" they said, "for hope that's dead,
"And joy that cannot last."

I heard the reeds a-sighing in Winter's tempest cold;
They crooned: "Our fronds are drying, and the world is grey and old";
"The glory that was Summer
Is a tale that has been told."

I heard the reeds a-singing in the gentle breeze of Spring;
They sang of life victorious and the swallow on the wing.
"Our leaves," say they, "are green to-day,
"And every growing thing."

I heard the reeds rejoicing at the dawn of Easter Day;
"The sun," they cried, "is risen and the shadows flee away.
"Rejoice," they said, "for Death is dead,
"And Life abides alway."

F. H. ALDHOUSE.

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## INSTALLATION AT CRUMLIN.

### Correction.

On the printed order of service, and in the report in these pages, the prayer should have been **Installation** not **Ordination.**—Ed.

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